

Most Honourable Learned and Worthy Gentlemen, of all ranks and orders.

AS oft as I have had an opportunity to Harangue to this Honourable and Learned Auditory, I endeavour'd to deliver my self so, as if I fell short in deepness of Thought and Reasoning, my Expression should, at least, by extraordinary application, be more refin'd than what was used in daily Conversation: in choosing a Subject, I was wont to prefer that which seem'd to be more adapted to the publick Advantage, than the humour and Sentiments of some particular Persons; for I was fully perswaded, that it is indispensibly necessary, for one who intends to acquit himself in Oratory, with any measure of applause, both to Charm the ears and affections of his Auditors with Rhetorical flights, and to recommend such things as for a long series of time have met with approbation, by the unanimous voices of judicious Persons; but have had the fate either to be smother'd under ashes, through the negligence of a Degenerate Age, or to be masked by the quibbles of subtile Sophisters, and are not perceptible till they receive light from Oratory: but I found, tho this was a very useful design, yet it laboured under considerable difficulties; since Orators, who are accustomed neatly to Discourse on the most sublime and lofty Subjects, tickle the Fancy rather than convince the Judgment, and are generally more commended than lov'd; for how rare is it to find one, who wanting a Genius for a gentile Education, and has scarce made himself Master of a graceful and polite Stile, does not storm to hear such things from an Orator, which don't represent them-

themselves with full evidence and clearness; or to find one who, hearing the venerable Customs of Ancient Times cryed up, does not think that his own Extravagancies are Levelled at: upon which considerations, I resolve to alter my usual method, and suit my self to the Humour of the present Times: For when formerly I was accustomed to something of exactness, and politeness in my Discourses, I shall now give you a swatch of my Extempore Abilities, and shall recant from what I had formerly said in praise of Industry and Diligence, demonstrating them to be useless, empty, and insignificant Names; and that a Man can enjoy no greater Blessing, who reckons himself born for the Times, than Sloth and an unactive Life: so at the same time, I shall both insinuat my self into your Affections, and eye the present Juncto wherein Sloth exercises an extensive Sovereignty over Persons of all Ages and Conditions.

You see Gentlemen, I have undertaken a most charming, agreeable and desirable subject; against which none have just ground of exception, but he that thinks himself advanc'd in Wit above the Level of the present Age; a Subject which may recommend me to Youth especially, who have a natural aversion at industry, and a propension to Sloth, when they find their Bosom Idol meet with Patronage in my Discourse; nor can I in reason expect, that the sweetness of my Subject will procure me a favourable attention, it being hardly consistent with Equity and Justice for one, who is apologising for Laziness, to require a diligent and attentive Auditor: I shall reckon it my happiness, if I meet with that ordinary Attention, which you give to other learn'd Exercises.

But observing some of you, on the very mentioning of this unusual Subject, whispering and rounding together: before I enter on it, I shall secure my way, by extirpating that inveterate Opinion, which to this Day is lodged in many Breasts, That it's a bad President for such things to be commended, which by the wisest Philosophers are reckoned in the Category of Vices, and these things discommended, which by the unanimous consent of wise Men, are listed among the most shining Virtues; some can't away with this, who Monopolizing all Learning to themselves, advance that Virtue is some certain thing, and the Description thereof cannot, in the least, be called in question, being lovely and venerable, as it

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was anciently defin'd in the Academy and Schools: these, being tainted with Socrates's principles and tenets, make a great noise, defining Virtue to be, *a habit of the mind, agreeable to Nature and Reason*, whose chief parts are Prudence, Temperance, Justice and Fortitude, or Bravery; and won't have their Scholars, by any vitious affection or guise of the present Times, to be seduced from their once received Opinions, nor to recede one hairs-breadth from their Tenets; tho' by the retaining thereof, they shou'd sacrifice themselves, as victims to the Publick odium.

This set of Men, who pretend to dictat to all Mankind, might have something to say for their Practice; if they wou'd oblige them all harmoniously to center in the true meaning of Words, and to hinder that, which by one partie goes under the name of Virtue, by another to be branded with the odious name of Vice: for who is so blind as not to see that the true Names of things are long since lost, and that the same things receive various denominations, according to the Inclinations of different Parties, Vices from the bordering Virtues, and Virtues from the bordering Vices; that Magnanimity, and undaunted Courage and Bravery, appear to some, nothing else, but Temerity and fool hardiness; a close pursuit of Justice and Equity is called stubbornness, stiffness of Opinion and crossness of Humour; that many are blindly led by the first founders of their Principles, without ever calling them in question, as Brutes do; who are incapable of Reflection, the most Complaisant, and Assable are praised, the Courteous and Officious Carested, who make their way to Preferment by sordid, loathsome and fulsome flattery and by such stooping Servile methods, as are intolerable to a Man indued with the least spark of Generosity; who by a base Light and frisking fancy this Day, favour good Men to Morrow, and hurried with popular air, pass for the Wits of the Age; and on the contrary, such as have fixt upon a constant and unchangeable course, are call'd Surly and Morose. Pray Gentlemen, what, think ye, are my Sentiments, who am no way byass'd to these rigid censures of other Men's Actions, nor envy Persons of Quality the Liberty of a soft and easy Life: were it reasonable for any to desire me to reject the Opinion of the Generality, and go in with a few, who tho they assume to themselves the name of Wits, yet in the Opinion

others are Arrant Fools: I am not so mad, when I see such different Opinions about one and the same Person; I must freely own that I am in suspense, nor dare I advance any thing with assurance, unless I would be guilty of folly with a Witness, but that I may as much as may be, rid my self from these distracting Thoughts, I can find no better expedient than with the bulk of Mankind, to reckon that the highest pitch of Virtue and Wisdom, according to the time wherein we live, the Person which we act the Business wherein we are employed to approve and praise such things as we see commended by the Generality; to dispraise such things, as we see rejected and contemn'd, to reckon nothing better than laying aside all Labour, renouncing further inquiry into Philosophical Niceties, and the Books of the Learn'd, to apply our selves to these things, and none but these which we see daily approved and commended.

Having bestow'd some serious Thoughts upon these things, and seeing a great many now a days, Apostatize from that Industry and Diligence, which was Anciently in vogue, and which I my self Caress'd from my very Youth; I began to doubt if I had fallen on the best way to a happy Life, which to imagine, I reckon the height of Presumption; or if the Bulk of Mankind, whom to Censure favour'd more of a Capricious Humour, than Modesty and good Nature, followed a more laudable Course of Life then my self; I found, that these who indulged themselves in ease, did in a more Compendious method, and with less Toil obtain that, for which others spend their Time and Strength, so that frequently they bring themselves to an untimely Death, that Glory, Riches, Honours the Reputation of being Wise and Learn'd, are indifferently obtain'd by the slothful and industrious: wherefore at last, after Mature Deliberation, I was obliged to fix here, that Diligence was to be avoided with the outmost care, as an empty Name and shadow, and that sweet Life, which goes under the odious Names of Sloth and Idleness, is to be courted with outmost endeavours. The more I consider upon this; I come to be the more convinced, that Diligence and Industry are truly and properly, but fine Names and delicate Words, for things that in themselves are nothing but real Punishments and Instruments of Torment devised for mad People, or those who are Curs'd by Heaven, and Born under an

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unfortunate Planet, and that indolence is the only shadow we have of the Blessings of former times, and the only Relict of the Golden Age: For Gentlemen, if you'll do me the favour, with me to take a view of Ancient Times, and trace Mankind from its first Root, and the World from it's Infancy; what can you find more Ancient and Venerable, and what coming so near to Divine Happiness than an easy Life, free of Trouble, and a passing away the time without Care or Anxiety? Can you discover in those days the least appearance of any Labour? Do you find any Body so mad as to fatigue himself with either Plow or Spade; or have you yet come to know of any Body who spent his time in Study, putting an untimely end to his days with too much writing, or thinking, or racking his Brain to make new discoveries in Learning: no truly: Then all things enjoyed quietness and profound peace; none then endeavoured to attain more riches, or strove for more honour, nor desired to be more learned and wise than any of the rest of Mankind, esteeming that a vain and extravagant fancy. Don't think that to prove my Argument, I am to make use of the fictions and idle stories of the Poets; No, what I say shall be solid, and advanced upon the best authority that former Ages did afford: In fine, I shall prove all, both from sacred and prophane History; from which you'll find, that in the infancy of the World, labour was thought but a Torture and Punishment, and Idleness a great happiness, *Solomon* (whom the Scripture reckons the wisest of Men) tells you very plainly that in his Opinion, labour and all its Fruits are nothing, *but vanity and vexation of Spirit*, nor shou'd that ancient way of Living be so much Condemned, nor Christen'd with such bad Epithets, as now it is, considering how much Honesty and mutual Love, without corruption of Morality or Manners, abounded then, and attended it when the Vices now practised had not so much as a Name in any Language. The ancient and first Inhabitants of the World, were absolute strangers to what we term Theft, Murder and Adultery, against which by no Law they did provide: for Laws and Rules were not necessary, where no Irregularities were committed; This was the fruit of Idleness, these were the rewards of Laziness, which Heaven it self valued at so high a rate, that thinking Men unworthy of it, they did appropriate

priate and monopolize it to themselves: O most happy Times and glorious Days! O sweet Memory of what now only is possessed by the Gods themselves, and scarce a shadow left on Earth! O sweet Ease, which deserves the best Epithets, for which it were our advantage eternally to pray to obtain, and which we so earnestly desire and wish for.

*In those blest'd days, from cares, the World was free;
Soft Ease prevail'd, no labour Men did see:
From Nilus banks or from the Indian shoar,
None plow'd the Waves, with Ships to bring home store;
With fruits produc'd in their own Native soil,
Men were content, since purchas'd with toil,
None stoop'd to dig the Earth, that he might gain
A Store-house full of Corns, with toil and pain.
The kindly Earth, without Plows, did produce,
And freely gave, all that was for Mans use.
To catch wild Beasts with Traps, no Man had skill,
Nor did he know, wild Boars with darts, to kill.
The savage Beasts, did not then try to save
Their Lives, to Men themselves they freely gave;
The Stag with nets, and Dogs, none then did trace,
Or chas'd the fearful Hare, from place to place:
When Men desir'd their flesh, they freely came
From Fields and Woods, that he might have the same;
The Pheasant and the Partridge to dispatch,
None used Guns, Bird-lime, nor Nets to catch.
Flying they came, to make a pleasant dish
For Man; and from the Waters, danc'd the Fish,
Without a Rod or Line to force their way;
At call they came, and did not dare to stay.
None press'd the Grape to drink delicious Wine;
Men thought then, Water was as clear and fine.
That they from Foreign Countries it, might have,
They did not go, each fountain Nectar gave,
Which satisfied at every time, their thirst,
Running always, ne'er offering to desist.*

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Which up they list'd in ~~that~~ hollow Hand;
 Then Men no golden vessels cou'd Command,
 Which since to Murther oft have them induc'd,
 And poisonings and stobblings have produc'd.
 In those days none for fruit train'd up a Tree,
 From Prunning Hooks the Branches too, were free;
 Apples and Figs when ripe, the Trees did drop,
 From gathering them, none did another stop.
 No Smith or Artist, Men did then employ,
 To make them swords, each other to destroy.
 Iron intomb'd, below the Ground lay dead,
 As also that destructive thing, call'd lead.
 With high and spacious Buildings, none did try,
 To o'ertop Mountains, and come near the Sky;
 Each Rock a cave, or some convenient seat
 Afforded; and the Woods some fine retreat:
 Downy and silken beds none then did know,
 Better they sleep'd on Grass, than we do now.
 Each Man a constant had, tho' charming wife,
 The most Transcendant pleasure of ones Life;
 To charm a Maid none used Flute or Song,
 Nor at her entry danc'd, all the night long;
 Lovers both late and soon their duties paid,
 No Locks, nor Guardians kept the charming Maid:
 Women and Men mix'd freely, without shame,
 And none their intercourse did ever blame;
 A foolish coyness did not destroy
 Their mirth, nor want of constancy, their joy:
 Lovers most complaisant did Ladies find,
 And, they true Lovers; passionately kind,
 In every shade sweet melody was found,
 And hollow rocks did echo back the sound
 Of broken sighs, which Lovers did exprefs;
 Sweet soft and murmuring words, when they did press
 Their yeilding blushing maid, most full of charms,
 Who melting lay, grasp'd in their eager arms.
 Mirth sway'd the Scepter, and Ease wore the Crown,

*Men to mean Industry did not bow down;
 Yet in those days Men wanted nothing more,
 Than we do now, who toil and pain for store;
 With what was fit for Life, they did abound,
 In all the Earth, great plenty then was found.
 No Temples then, no Gods did Men e'er know,
 But sloth and ease, they then refus'd to bow,
 To others; and they crav'd no other blest,
 Than Idleness, for ever to possess.
 They justly thought, of all things, Ease the best,
 And Laziness, crown'd with eternal rest.*

You see Gentlemen, what an excellent, perfect and compleat indolence the Primitive Age enjoyed: I take it for granted, that none of you are ignorant, how in all Ages it has been praised and rewarded; and tho' it cannot be denyed, that there's a vast disproportion and odds between the easie Life of this, and the former Ages; wherein Mortals enjoyed ease in such an eminent degree, that they neither applyed their minds to study, nor their hands to labour and toil, but past a most happy and comfortable Life, in a perfect vacation from all kind of business; yet we are not to give over all hope, and utterly to despond of coming pretty near that ancient pattern, providing we'll use our outmost efforts. We are now to lay aside all anxiety, and disquieting Thoughts about things that relate either to the publick good, or our own private Interest; we are utterly to renounce and abandon the fruitless and unprofitable study of humane Learning, not reckoning it worthy of so much as a serious thought; our whole thoughts are to be employed in disengaging our selves from business and molestation, that we may live in sweet Tranquillity and profound Ease; but more is requisite, in order to reconcile you to such a charming and lovely object, which we have already shown to be of divine Extract and Original, than bare perswasions: I must likewise give a short hint at the advantages will redound to its Favourites, that it may appear, that it's not only pleasant, but profitable in all things from which Men have the prospect of any advantage; they either propose to themselves Honour or Profit, an ambition of Glory has mighty in-

incentives, and a great many desire no other reward of their labour, but reputation and applause, which being laid aside, farewell all care and application to business. Now nothing can be thought upon, as a more compendious method to gain a solid Reputation, than Laziness; nothing so much sullies a Mans Character as Diligence: for what else do these Gentlemen reap, by a Laborious and Toilsome Life, like that of a Turn-broach or Pack-horse, than to be excluded from the sweetness of all humane Society, and to enjoy no more honourable Titles, even from the most polite and best manner'd Men, than these of Asses, Slaves, savage, barbarous and rustick Clowns; a worthy Character indeed: What do they gain who leave the noisy Bar and disturbing Courts of Justice, and employ their Time in the study of liberal Arts, and have such a conceit and overweening Opinion of their own accomplishments, that they look on other Men as Dunces and Mushromes? Do they not render themselves the objects of universal odium and ridicule, and only enjoy their imaginary Sovereignty in their own Chambers; being thought by the most part of Mankind, so far from being worthy of a Scepter, that they scarcely deserve to sway a Birchen rod? Now compare our easy Gentlemen with such; their beloved employment, is to pass the time in Rambling, Gamboling, Visiting, Walking, and they are thought worthy of the Character of the most jolly Companions, Wits, and agreeable Table-Guests; and how easily is this good name attain'd? How do some, now a Days, meerly on the score of Laziness, arrive at the highest pitch of honour and preferment? All their Labour center here, in taking a good doze of sleep, putting on their Cloaths slowly, and being long e'er they appear in the streets, in walking slowly, as if they were carrying the Popish Hostee, and walking in procession, in oft returning the same way they came, frequently combing their Hair, and putting it in order, viewing themselves oft in the Glass, singing with an indifferent Air, passing the day in Mirth and all sorts of diversions, grudging that the Sun is so slow in her Diurnal motion, and longing for the delightful night, which makes way for their darling Goddess, Rest: Our easy sparks enjoy such charming pleasures in the silent Nights, as makes amends for the tedious and irksome day: Their business is to meet at the Assemblies of

the Ladies, or at the Clubs of their Friends, Comerads and Acquaintances, spending the Evening there, in Gaming, Jestings, Bambouling, Carrousing, which being too short for these lovely Exercises, they make an incroachment upon the approaching Night; Thus they spend all their time. O convenient and excellent course of Life! O sublime happiness, which we should all desire! shall I have one glance from my Lovely, Sovereign and Beautiful Queen Sloth: When will you deign to make me understand the blessings conferr'd on your Favourites, which my rusticity and blunt Genius cannot fathom without your assistance? How long shall I be a stranger to thy sweet and charming delights? When shall I have the happiness to be inroll'd among those, who alone are reckon'd the happy Men, the wise and well manner'd, who live to see themselves Caress'd for being the most diverting and agreeable Company, and of the most sweet and desirable conversation: neither doth an ordinary advance, as in other cases, procure praise and reputation; but he, and none but he, is reckon'd a Master-piece, who is eminently, transcendantly and superlatively lazy, and can swear with a good Conscience, that he scarce remembers when he bestowed a serious thought on any Business, & that a considerable time ago, he hath absolutely forgot all instructions given him by his Parents, to curb his will and inclinations; and now, that he hath not the least impresson of any of those things, to which in former times he was forced by the serula of a severe Pedagogue; who never so much as thinks upon interrupting with one minute of Business, that perpetual course of Ease; He stains the glorious name, which he hath been so long a purchasing; His ancient Comerads, whom he hath forgot, deride him, and in Banter tell him, that it seems he is setting up for a Philosopher, or aspiring to the honour of a Bishop, or Arch-Dean at least: Therefore if wise, he returns to his former way to wipe off that Blot, and sufficiently redresses his former wrong, by a timeous repentance, and eternal adherence to his old course.

Since matters are truly so, and I believe not, in the least, call'd in question now by any of the Company, Pray Gentlemen, to purchase fame and renown why do we expose our selves to so many dangers, and so much fatigue? Why is it that we so little value
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the exhausting of our Spirits, and tormenting and destroying our Bodies, when here is a certain & infallible way to attain to honour and preferment laid down, without the least pains or trouble: But since I have reason to believe, that all of you do not set the same rate upon commendation, nor equally value honour, and a great and glorious Name, I'm much afraid, that even you'll neglect the best of things, say the World what it will, except I can shew you some real advantage, which they bring either to your Persons or Estates: The many and vast advantages of Sloth and Laziness, croud so thick upon my thoughts, that time and expression would fail me to rehearse the one half of them; but least I should light a Torch to the Sun, I shall say very little, and yet I shall prove both shortly and clearly, that nothing is so advantageous as Indolence.

Nothing is reckon'd more profitable among Men, than that which is not beholden to any other thing for its advantages, but contains them within it self, and the bare possession of it is a sufficient happiness for its possessors: So Money in it self is justly reckon'd the most useless of all things, when the owner, tho he have a prodigious quantity thereof, is not a whit happier than the most indigent Beggar, except he have an opportunity of exchanging it with other Commodities, which procure him pleasure and satisfaction; For Gold hath no intrinsic value in it, and if it did not procure things more useful for Life, it would be contemn'd as useless, and sought after by none: but Laziness is it's own reward, and carries it's advantages along with it, which without any other helps, makes sufficiently happy its Servants and adorers; And now that I may begin from that, upon which the safety and tranquillity of Mens Lives depends, what free of all hazard, and more secure to such as are obliged to be subject to, and serve others than sloth? What numbers of their intimate favourites hath not Ignorance, Laziness and Idleness delivered from the Tyranny and Cruelty of Kings and Princes, by whom they were no way dreaded as disturbers of the Peace? How many thousands hath officious and unreasonable working and plotting intirely ruined; under the Tyrants *Caligula*, *Nero*, *Domitian*, and others of the same Kidney, none ever came to be old Men, but those whose idle and lazy Life prove clearly, that they minded no sort of Business.

ness; while others who would have surpassed their neighbours in care & industry came to a fatal and dismal end, which their folly sufficiently deserved. Pray what madness is it in the reign, suppose, of a Lazy, Idle and Easy Prince to try by Industry and Business to outdoe the Generality and Mob, who still endeavour as much as in them lyes to follow the example and manners of their King: and truly they deserue to perish who cannot suppress their own inclinations and eagerness and keenness of thought, and devote themselves wholly to rest, and an unactive Life, or if it go against the Grain with them, at least to endeavour so artificially to conceal it, and counterfeit Sluggards, that all would be ready to swear, him that does so one of the most Lazy and Idle Men in the world from his very Cradle; And *Tacitus* the most prudent and exact Historian of those times, assures us that they, and they only were out of all hazard and danger from Law and were most esteemed and greatest favourites, who gave themselves least to thinking and acting: the same Author too, relates it as a thing next to a Miracle, that a Man so active, famous and industrious as *Lucius Pise*, died a natural Death, and escaped the fury of *Tiberius*, one of the most jealous Princes in the World; And it doth not only secure a peaceable Life and an untainted Reputation, but nothing contributes more, than Sloth, to procure the Name of a good, innocent, just and pious Man. Now Gentlemen, you know that nothing is so detested in a Society, as a factious Man, one who is in the least suspected of Plotting and conspiring against the peace of the Commonwealth, or one who is thought to have a different Confession of Faith, or Profession from what is generally received by the People: You all know as well as I, that any who doth not in all things, even to the least Punctilio, favour the present Government, and go along with the present Tide, is called an Enemy and Disaffected Person; and he who dissents in any Principle, or the least petty opinion from the established Church, tho it were but about some Ceremony, is call'd (as they are now pleased to express it) a Heretick, and if that do not sufficiently discourage him, and break his Reputation, it's the easiest thing of a thousand, for Preachers to perswade the credulous and ignorant Mob from their Pulpits, that he hath abandoned all Religion and Honesty, renounced all
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fear of GOD ; and that he is a down right Deist or an Atheist ; which being once believ'd, 'tis almost incredible what a risque a Man, otherways most innocent and blameless, will run of losing all credit and esteem; which is not only preferable to riches, but equal or rather above the blessing of Life it self: The sovereign remedies for this, are only Laziness and its close attendants, Ignorance and implicit Faith: So that the most compendious way to be thought holy and pious, is to study little, make small advances or improvements in any sort of Learning to take all upon trust; leaving it to others to enquire whether what is advanc'd and commonly received be agreeable to Religion, Scripture and right Reason. They who think they have a right to use their own light about things, and industriously try to pry into Mysteries, and satisfie themselves about them, are sacrificed, devoted, and exposed to the odium of the Generality of Men; for as too nice a search in any thing is blam'd, the least scrutiny to make new discoveries in Religion, is thought most impious, and not to be tolerated; and he is thought surest of Heaven who takes most upon Trust, and blindly believes and swears to every thing his Priest advances about Religion and Piety: O Glorious consequence of Laziness! Heaven's at your command, this you're assured of, by the unerring and infallible Worthies, the Priests; and who wou'd doubt so good Authority, since as it is received by most part, Clergy-men and Church-men are reckon'd petty Gods, Angels, holy Saints, or, at least, inspired Favourites of Heaven? For my part then, I'll renounce all Business, all inquiry into Learning; I'll burn my Books as useless Toys, since Sloth can afford in a Moment more than they can do in a vast Tract of Years. But how far am I advanced, and do not consider that the advantages that I have been proposing, of Reputation and the like, are only grounded upon fancy, and those that possess them, are only happy in imagination: I'll therefore now lay open to your view, what real advantages, even Men in a private station, and in their own private Affairs, may attain by a neglect of Business, and giving themselves up to Pleasure. Is it not palpable that Mirth and Joy are the perpetual concomitants of Idleness, and that he who aimeth at nothing but pleasing the Ladies, gives an additional sweetness and relish to charming intrigues by his Gallantry, delicate and smooth expressions,

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and pleasant fancies: nor need I tell you, that such are invited for their good and easy Humour to all Feasts and Entertainments, nor that they are never fatigu'd with long Journeys, only they walk sometimes some little way for diversion; & the farthest Journey ever they undertake, is to some small House of Pleasure, or some delicious Country seat, at two Miles Retreat perhaps from some great City, where they go in the Summer for the freshness and wholesomeness of the Air: nor need I inform you of their being usually carried through the Streets in a Chair, or perhaps to the Suburbs, there to walk in some publick Grove or some privat retired walk. Sleep the true Progeny of Laziness, at whose Devotion I am, and who deserves to be revered by all, presents it self now before us, and forces me to say no more of these things, or such like of smaller moment; for whose sake too, we should give profound respect and honour to it's worthy parent. O charming lovely and sweet Sleep! the greatest Blessing, that can be bestowed upon a Man, which fills the fancy with pleasant imaginations, and delights the Senses with pleasant and charming representations, and kindly refreshes the Body, and repairs the decayed Limbs, and gives him these pleasures in the Night, which perhaps their condition will not at other times allow him, and which allays the Toils and inconveniencies of the Day: The Night is the best, and almost the only desirable time of our Life; when lying in a soft Bed, we are neither scorched with the excessive heat of the Sun, nor are we almost Frozen to Death with nipping and piercing Cold, nor do we feel the uneasy sting of Hunger and Thirst; but altogether at our ease, we in it get in some manner a small taste of the greatest *Bliss, Eternal Rest*. Sleep sets King and Beggar and People of all ranks on a Level: it is refreshing, agreeable, and wish'd for by all, but by none so much Court'd and Caress'd as a Man without Business, devoted to Ease, who hugs it as the most precious thing of Nature: most deservedly in ancient Times were Temples and Altars erected, and Divine Honours pay'd to that great Deity Sleep. What a vast croud are at this day worshipping, tho' with the outmost Devotion, and paying their humble Duties; nor are there wanting some, who serve at thy Altar, who sing daily this propitious Hymn to the great Goddess and Mother of our Deity, *Sloth*.

The chief of Deitys, whom I adore,
 Nocturnal Goddesses hear, when I implore :
 O gentle Sleep, the cares which me oppress
 I'll lay aside, and only you caress ;
 The Courts and Justice-halls I'll shun with care,
 And of their Pomp and Bawling have no share :
 In nothing, but my Goddesses, I'll delight ;
 Clos'd up with her, in Curtains of the Night :
 Thy Porter Idleness must pave the way ;
 Thy Mother Sloth behind her must not stay ;
 Come next must Slumber, of those nam'd the best,
 Thy kindly Sister : last of all, Come Rest.
 Then on a Downy Bed let me slide down ;
 Let want of cares and thoughts, my Joys then Crown.
 Sleep seize me all, soft ease my Limbs Caress,
 And pleasant loving Dreams my thoughts possess ;
 Endure as long as I have Life or Breath,
 And imitate your loving Brother, Death.
 The Day, oh cou'd I banish, and its light,
 And add it to the sweet, but too short Night :
 Goddesses, in such a slumber still me keep,
 As Latmius who did whole Lifetimes sleep.
 Let not the Winds my kindly rest disturb,
 But whistling throw the Woods, do thou them curb ;
 The Blackbird, and the Nightingale restrain,
 From singing in the Woods, or Hills, or Plain ;
 Preserve me from the warlike Trumpets sound,
 And let not noise of Drums my ears confound ;
 Let Doors and Windows all so close be fix'd,
 With other sounds let not their noise be mix'd :
 The noise of gliding water, and its fall,
 Brings on soft slumber, and to sleep does call ;
 Continue it till I be fast asleep,
 And then from wakening me, its murmuring keep :
 Why shou'd it end so soon, the pleasant Night ?
 And why so early comes ungrateful Light ?

Titan, some time why did not you delay?
 It is too soon to usher in the day;
 Your Horses are fatigu'd with last days round,
 Till they're refresh'd, to mount you are not bound:
 Both late and soon you curse us, with your Light,
 And still incroaches on the lovely Night;
 You rise so soon, to fly from Tethy's Arms,
 The ancient Hag to keep you hath no charms;
 But I, by whom a charming Virgin lyes,
 Who me each minute with soft Kisses plyes;
 Whose Breasts I press, viewing her blushing Face;
 Who charming lyes, and melts in my embrace;
 Do hate your cruel Rays, however bright,
 And only love the pleasures of the Night:
 Nor young nor old, your rising does approve,
 Lady's, because you're Enemy to love,
 Do hate to see you; Children since the day,
 Calls them to School, from sleeping and sweet play,
 Do you abhor; you don't the aged please,
 Since they want Rest, and you disturb their ease:
 For me, I hate you worse than Plague or Pest,
 I'll keep you out suppose you do your best;
 Shutters and Curtains shall keep out the Day,
 Nor shall there enter throw a Chink one Ray;
 Whatever Subjects in the world you have,
 I'm none, but to the Night I am a slave;
 Then quietly I'll rest upon my bed,
 When the Suns Light, through all the World is spread:
 Morpheus thou Prince of Sleep, do thou me hear,
 To my request give a propitious ear;
 Grant that Eternal night past days may Crown,
 In place of Hondur, Laurels and Renown.
 Let nothing mind, or Body e'er molest,
 My only care like thee always to rest.

The easy Deity hears the slothful Man's Prayers and wishes, charms him in such a manner that he finds no small difficulty in getting up in time to Dinner. How closely are the pleasures wherewith sloth blesses her Favourites connected and linked together? If they be obliged to leave their Beds, they rise to a plentiful Table: their rising Hour is furnished with what delicacies the World can afford; thus their Hunger being a little allayed by the first dishes, is again sharpened by the most delicious deserts that nature can afford, and their Thirst is satisfied by the most delicate Wines; here all their Labours, here all their Studies center: a fine Pallat, a judicious Taste is all the industry which is honoured with access into this Goddess's Territories: but into what a bankless Ocean am I led? it would require an abler Orator to expatiate upon that numerous Train of advantages, which are its Attendants: For who, but one admitted into that noble fraternity of its Favourites, can fathom so many mysteries, and discover so many secrets? Our Inventions are too insipid, our Expression fails us, our highest flights come infinitely short of the sublimity of this noble subject; so that 'tis plain their Senses were not deluded, who reckoned Kings and Princes the most unhappy Men in the World; when they laid in equal Ballance the cares that attend Crown'd Heads, and the delightful Country Houses and pleasant Retreats, which Men that move in a lower sphere are blessed with: It was more than Humour, that made Men of Consular Dignity, and Officers of the highest Rank wish no greater blessing, than to exchange their lofty Thrones and chairs of State, for an humble Pallet and flowery Bed. Our Goddess Sloth admits not of such to be her Favourites, as are Frugal and Industrious; 'tis those she caresses and hugs in her most charming Embraces, who move in an opposite sphere; to such she with open hand dispenses her blessings; 'tis such she replenishes with transports of Joy, and fills with raptures of Pleasure: let's therefore hear no more of their impertinent tattle, who are still preaching up Industry and Diligence, they may save their Labour for any success they are like to meet with, in rhiming over and over that thread-bare and non-sensical Sentence, *That the Gods sell all things to Industry*: Nay, in
 Gods

Gods name then, Enjoy that fancied reward of your Labour and Toil, while Heaven freely confers on us what you purchase at the expense of much Toil and Pain; a crazy Body, a weak Mind, a rugged and laborious Life and an untimely Death, are all the reward you get for your excessive Fatigue, and close application of mind to study and business: spend whole Nights on study who will, I'll pass them in my Bed and no where else: spend whole Days in Labour and Industry who will, I'll interpose a spacious shade between me and the Summer Sun; a warm fire shall keep the piercing Winter cold from peeping into my Chamber: let the end of one business be the beginning of another to others, for my part I shall so far comply with them, that one pleasure shall usher in another; while pale Death sits pictur'd in their Ghostly Faces, I shall always seem plump and gay: in fine, while those sorry People leave no stone unturn'd to procure themselves a melancholy and afflicted Life, I shall give way to mine own humour, and take all the care I can of my poor Carcass. Honourable Gentlemen, I wish you and I had the same desires, and that I cou'd inspire you with the same very thoughts, that nothing in the world is so Grateful, Pleasing, and Advantageous as Laziness, and that nothing in the World is so contemptible and abominable, as Diligence and Industry, to which none but Fools and Madmen apply themselves; And you young Students here present, I advise you to worship no other Deity, but continue in the course that you have already so well begun, without applying your selves in the least to any thing that is serious or grave: If you design to apply seriously to any thing, to be perfect Masters of it, pray Gentlemen, let it be to Laziness, you'll reap all the advantages that I have already spoke of, and however others may claim preference in respect of their Virtue and Industry; You Gentlemen, and you alone shall attain the reward, wear the Crown, and sway the royal Scepter: don't trouble your selves with Books, nor rack your brain with Study, nor care for advancements or improvements; you gain infinitely more by being intirely Idle: Let all Evening Study, and perusing of Books be intirely banished, and nothing get entrance at Night into your Chambers, but deep Sleep and profound Rest; Then you may promise to your selves the Blessing of
God,

God and all that Heaven can bestow, since by Sleeping you do good to your selves, and wrong no Mortal: but truly Gentlemen, I now see clearly I might have spared my pains; for could the Idleness of Students please the Professors, I have all the reason in the world to be intirely satisfied; for I plainly see, that you are so far from making new advances, or learning by our Colleges; that if you had any little stock of Knowledge or Learning when you came to us, you return to your Parents with a great dale less. I see plainly, that you are already convinced of what I have advanced, and that you spend whole days and those Years, which your Parents had set a part for Study, in Play-houses, Dancing-schools, Taverns and publick Walks: You have already made so considerable advances in Laziness, that I don't doubt but you will continue; and pray Gentlemen, let not me be deceived in my Opinion; and for those Professors and Masters, who promised to make you so Learn'd and Wise if you apply your selves to your Books, Shun them as you would do the Plague and Pest, and if by the tyrran of your Parents you be forced to give some time to Study, frequent those Masters who teach the most ordinary and useful things in the plainest method; & then take my word upon it, you'll be esteemed Learned and Wise enough: In fine Gentlemen continue to Sleep till Mid-day, and never to think of Business, for such Thoughts may disturb your Ease, and disquiet your Lives; and then in all probability you shall be famous in the World, lov'd by all Mankind, honour'd with the highest Posts in the State, and be reckon'd the supporters of Learning and all sorts of Sciences, and make your exit with the common approbation of all Mankind.

And so Gentlemen I end.

1847
I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the
proposed amendment to the Constitution of the State, and in reply to inform you that the
same has been forwarded to the proper authorities for their consideration. I am, Sir,
very respectfully,
Your obedient servant,
J. M. Smith

